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The Review

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A Serious Aspect of Modern Life.

WANTED—A young married couple—no children—as gardener and dairy maid.

WANTED—A situation as coachman by a young Englishman—no family—where there is a cottage on the place. Wife a good seamstress.

WANTED—By a young married man, a place as gardener. Wife understands milk and butter. No encumbrances.

These advertisements are taken haphazard from a morning paper, and to the writer express a very serious aspect of modern life. France, finding her reduced birthrate an alarming evidence of her decadence, is discussing a plan of offering legislative premiums for those who marry and promising State bounties to the fathers and mothers of large families. Whence shall her armies be fed? Who shall till her fields? Who sail her ships? To whom shall she intrust the honor of the tricolore?

Are we, whose great harvests and broad acreage have given promise to the world of prosperous homes, in which children are sure of sustenance, and under whose ample roofs their young faces are indeed welcome, already arrived at a place where a poor man is justi-

fied in calling his sons and daughters an "encumbrance"? The word rings on the ear like a knell!

How shall we call that a home in which a man's labor only stands for a place in which to sleep and eat? What is the sum of it all? A few hundreds in the bank for savings, a fine gown for the wife who may not know the honorable title of mother—these are not much to work for! No little feet to run to meet him at his door when evening falls; no close-clinging arms about his neck; no voice to call him father; no stalwart son growing up to brave manhood to comfort his old age. No "encumbrance"! Oh, the pity of it!

And what does it all mean? On the small estates cottages are an inconvenience; children are always in evidence and not always clean and picturesque children at that; the broken toy or bit of china with which they make substitutes for costly playthings so litter up the roadway; they laugh too loud; the baby cries too much; and besides, "they can

not be kept away from Geraldine and Harold, and no one knows what these uncivilized little creatures will teach them."

The lovely lawns, the broad cool verandas, where Geraldine and Harold play, their pony wagon, their gay drives with father and mother, their visits to the seashore, are not enough of privilege; all must be theirs without one tender thought of other little ones who are close kept in narrow city rooms. The glad spring which carries the little daughter into her returning father's arms is one of the things appertaining to wealth; for the gardener, "no family"!

Is it so dreadful a thing to have the small bit of land which belongs to a four-room cottage invaded by the children of the man who keeps the faultless turf and charming gardens in such beauty? Is there no time in which even the fastidious man and woman can thank God that within the boundaries of their possessions some other less favored man and woman have found fitting shelter for their children, pure air, and clean surroundings for body and soul? Is it not worth bearing the annoyance of the distant crying of a teething baby, or the sight of a soiled frock and tumbled hair, to know that your plenty has overflowed into a poorer brother's cup, and that the healthful life-giving surroundings of your own babies are shared by little ones otherwise debarred? Is there no echo in modern ears of certain majestic utterances which have been repeated for nineteen hundred years to the uplifting of infancy and childhood from the mire of want and misery? One said: "Who-soever offendeth one of these little ones, offendeth Me," and that one is either feared or loved by most men.

Even the better class of tenements are seeking to keep out the children; it is continually in our ears, this edict of banishment. "No ma'am, I can't get those rooms; the landlord would rather have people without children. He says they are so injurious to houses." Injuring the paint or running up and down the stairs is far worse than the presence of thinly disguised vice, and the choice of the agent goes against the children.

The writer has no pretence to superhuman calmness of nerve; the crying or even the noisy good-humored play of children is not infrequently a vexation; to the fastidious owner of a lovely country place, disorder and the blemish of recently made mud-pies are trials. The vision of an untidy wife at her cottage-door is a mortification, and her almost certain disregard of your kindness to her and her children tends to harden the heart; but—let us think seriously of it—these things are the offerings self makes in its effort to help fellow-creatures to a more wholesome and uplifting state of existence. In this light does the sacrifice seem great?

To put a premium on childless marriage is surely to commit a grave offence against human progress and happiness, and to deny at once the most purifying influence to the man and to rob the nation of its chief strength. And this large and ever-increasing demand, in the most comfortable and well-paid situations, for service which shall be given by childless men and women, is nothing short of fostering both these evils.

Men who will subscribe liberally to city playgrounds and give freely the money for a day's excursion on the bay; women who actually labor to support and direct day-nurseries, because "the poor children have such miserable homes and are so neglected by their laboring mothers," will both hesitate a long time before they will take into their employment a couple who bring with them three or four children.

"Crumbs from the rich man's table" are proverbially free to the needy; is there any gleanings in his wide domain like the provision of a little cottage and permission for his offspring to breathe pure air and grow brown in God's sunshine?

We do not readily admit that we are, indeed, our "brother's keeper," but, weighing it dispassionately, it truly looks as if there was a large responsibility lying on us in this matter, and that, when an owner built himself "a fair lodgment in a fair domain," it would be well to make such humble preparation for those who serve him that they should no longer con-

sider it a merit to proclaim that they are unencumbered with children.

As to the contact of the owner's children with those of the gardener and the coachman, there are undeniable objections, especially when there are boys of ten years and upward, who may gravitate toward each other. Yet, in the houses of the very rich, the young are under such close surveillance as to render it easy to insure separation where it is really desired.

For myself, I candidly think the injury greatly exaggerated, and am radical enough in my republicanism to think that much good may frequently come from this contact. The worship of wealth, the excessive fondness for luxury which is now-a-days even more largely developed in the children of the rich than in their parents, receives a severe blow when a cottage-child proves more manly, more capable, and more interesting as a companion than the schoolmates and comrades who have never learned self-reliance and are ignorant of nature's secrets.

To know how to climb a tree or look for eggs, or set a trap for a musk-rat, are great accomplishments in a boy's eyes. And nine times out of ten, the humbler boy will be more generous in sharing his treasures than he who has been bred in places where every want was supplied.

The point of catching "bad intonation and accent" is often made in defence of forbidding the child of the "great house to play with the cottager's lad." My contention is that a child whose use of English has been good from its birth, and whose parents speak their native tongue with elegance, will not receive much harm from frolicking in the hay-mow with small Fritz, even if he does say "already yet" with an unction that is contagious.

And as to manners, will Harold with his gracious mother and courtly father, lose his birthright of courtesy by his merry-making? Rather, usually, the result is an overpowering influence of Harold over Fritz, and as the summer goes on the gardener's lad grows neater and more careful every day.

Then the weightier thought of morals arises and questions: "What about matters of principle?" Experience is all the writer has to quote from, and it says that the balance

(alas! for our best training) lies in favor of the poor man's child.

It was my neighbor's, not my gardener's boy, who denuded my rosebushes and slyly robbed my green-houses. It was a rich man's son who ate the strawberries surreptitiously and carried a store to the gardener's boy, who pleaded that: "Father said I must never touch one." I would quite as soon trust the child's honor and truth, who had known only the teaching of a respectable and honorable father and mother, as that of one who had lived in the influences of a modern schoolroom in a great city, and shared the companionship of children of his own status—I do not like to say rank—whom parents' world-absorbed lives had left without personal guidance.

But conceded that preference or conviction demands that the children shall not come into contact with each other, and that it is an annoyance and vexation; allow that the presence of strange children is irksome, or even, to be extreme, detrimental to the beauty of a place, yet let us not turn away from their cry. If all these things are taxes upon our unselfishness, and rise in certain of us to the height of serious disturbances, let us deliberately make examination of our ground of responsibility. Is it not well worth while for us to bear these things for the sake of our fellow-creatures, the parents, and in the name of Him who put children under our protection for all time? Is it not worth an effort to create one more happy home in the land; to conserve young lives to our nation, and to change the living presence of his sons and daughters from an "encumbrance" to a poor man's success, into his crown of joy?

Memory brings back a frequent but always lovely picture of an open cottage door, at which a careful mother had placed a broad board of defence. At close of many a summer's afternoon, four little curly heads could be seen. They came one by one, white-robed and fresh from their "tubbing," to wait until their bread and milk was ready, and behind their barrier watched for the return of the owner of their pleasant home, eager to wave to him a greeting. Blessing and eulogy were spoken at the grave of him whose gifts had been a fair wage and a share in God's sunshine. C.

Some Popular Objections Against Religion Answered.

"Religion is Good Enough for the Common People."

We often hear the objection: For the masses, the common people that have no higher training, religion is a necessary means to keep them in proper bounds; but educated men and women need no religion to lead an orderly life.

1. Either religion is true or it is not true. If it is true, it is true also for the educated. If it is not true, or only half true, you ought to be ashamed for trying to keep the masses in bounds by falsehood and deceit. That is using bad means to accomplish a good end.

2. Where does higher education commence? In the highschool or at college? With the academy girl of fourteen years and seven weeks? With the retired merchant who has studied nothing but the yellow journals? With the workingman who, instead of attending church, participates in Socialist meetings and listens to lectures on "culture"?

3. Every-day experience and common sense show how much all men, including the educated, need religion in order to lead a moral life. Were not the chief actors in the greatest modern scandals, such as the Panama Canal swindle, educated men? They have no religion—that is the explanation.—J.



"Religion is a Matter of Taste."

Again, we hear the complaint: You would not bother a man with music who took absolutely no interest therein; therefore, don't bother me with religion, for I have no taste for religious discussion.

Will you please tell what you understand by religion? You say you do not know anything about it; and yet you presume to judge it! Religion is the relation of man to God, or, more accurately defined: it is the complex of truths and duties which spring from this relation. Are not the religious duties as sacred as for instance the duty of paying taxes? Now, if a citizen would say, "I have no taste

for paying taxes, I do not want to be bothered with this subject," how soon would he be made to feel the difference between duty and inclination!—J.



"Religion is a Matter of Sentiment."

Religion is a matter of sentiment, we are told, and therefore it is good for young people and women. We men use sense and take no stock in sentimentalities.

Admirable Man! With your clear intellect and strong will you are especially fitted for religion; for it is precisely the conviction of religious truths and the faithful accomplishment of religious duties which constitute the essence of religion; sentiment is entirely secondary. Unreasoning sentimentality is even harmful.—J.



The Resurrection of the Flesh.

In those olden days of which I am about to speak, the scales that had fallen from the eyes of my mind still blinded one very dear to me. She is now a devoted Catholic, and the memory seems strange indeed as I recall a letter she wrote and the tone of triumph with which she asked:

Do you tell me that you subscribe to that absurd article of the creed, the resurrection of the body? I fear that you are striving to cover with the flowers of your fancy the fast decaying old hulk known as the Catholic Church.

My heart was in a tremor when I read that letter, not because my faith began to fluctuate. Ah, no! The tremor arose from the difficulty I already felt of conveying to her, an unbeliever, the Catholic meaning of the words of the creed so familiar to her ear from childhood, but inculcated on a principle too sandy for a firm foundation.

It is the denial of the resurrection of the flesh which substantiates the paganism of modern times; and the answers to these pa-

gan difficulties made by the Catholic apologists of the first half of the second century of our era, possess the force of truth which is incontrovertible and adapted to every age.

Preferring these authors to anything that might be honorably claimed as original, we here present a few paragraphs from the 2nd volume of the Ante-Nicene Christian Library, published in Edinburgh. A little heathen philosophy in the hands of the Fathers will certainly do young Catholics no harm. Justin Martyr and Athenagoras wrote largely on the resurrection of the flesh. Justin Martyr says:

The resurrection of the flesh is not impossible. Homer says, "The gods can do all things and that easily." How much more ought we, who hold the right, excellent, and true faith, to believe in our God, since we have proofs of His power; and then, they who observe things can see how men are generated one by another, and can marvel in a still greater degree that from a little drop of moisture so grand a living creature is formed. And certainly if this was only recorded in a promise, and not seen accomplished, it too would seem much more incredible than the resurrection does now. But even, in the case of the resurrection, the Savior has shown us it accomplished in Himself, of which I will by and by speak.

But now we are demonstrating that the resurrection of the flesh is possible, asking pardon of the children of the Church, if we adduce arguments which seem to be merely secular and physical—first, because to God nothing is secular (outside), not even the world itself, for it is His workmanship; and secondly, we are conducting our argument so as to meet unbelievers. . . . If we were speaking to believers it were enough to say, "we believe"; now we must proceed to demonstration. . . . adduce arguments not drawn from faith, for they are not within its scope, but from their own mother unbelief—I mean of course from physical reasons. . . .

But while there is such discrepancy among their philosophers, some doctrines are common to all; one of these is that neither can anything be produced from what is not in being, nor anything be destroyed or dissolved into what has not any being, and that the elements exist indestructible, out of which all things are generated, and this being so, the regeneration of the flesh, according to all these philosophers, appears to be poss-

ible. For if, according to Plato, it is matter and God, both these are indestructible and God indeed occupies the position of an artificer, to-wit, a potter, and matter occupies the place of clay, or wax, or some such thing. That, then, which is formed of matter, be it an image or a statue, is destructible, but the matter is indestructible. Thus the artist designs in the clay or the wax and makes the form of the living animal; and if his work be destroyed it is not impossible for him to make the same form by working up the same material, and fashioning it anew. So, according to Plato, neither will it be impossible for God, who is Himself indestructible and has indestructible material, even after that which has been at first formed of it has been destroyed, to make it anew again, and to make the same form just as it was before.

But according to the Stoics, even the body, being produced by the mixture of the four elementary substances, when this body has been dissolved back into these, as they remain indestructible, it is possible for them to be reconstructed, and receive a second time the same fusion and composition from God who may combine them, as a chemist mixes gold, and silver, and brass, and iron.

And, according to Epicurus, the atoms and the void being indestructible, it is not impossible for them to receive the same arrangement and position after dissolution; as if a jeweler should make in mosaic the form of an animal and the stones be scattered, they could be gathered. And shall not God be able to collect the decomposed elements of the flesh in our image and after our likeness?

What kind of men? Manifestly it is the Word who said, "Let us make man." He means fleshy men, as He took dust of the earth. Man made in the image of God was evidently of flesh, and it is absurd to say that the flesh made by God in His own image is contemptible and worth nothing.

We have no room to-day for further matter from Justin or Athenagoras. With the Angel of the Resurrection, who sat at the tomb of Our Lord to speak of renewed life in the flesh, the Fathers of the Catholic Church, in their writings, sit, as it were, at the tomb where Protestantism has buried faith, in order to call it into renewed life, even as Lazarus, after three days of decomposition in his grave, was resuscitated.—E. A. ADAMS.

Subjects of the Day.

An Alleged Miracle.

The *Church Progress* of April 13th published a two-column report of the sudden cure of a Sister from cancer, and commented editorially as follows:

People seem astounded when the information reaches them that God has seen fit to give a manifestation of His power in the form of a miraculous intervention. Nine out of every ten, at once, become doubting Thomases. They do not hesitate to announce their disbelief and frequently in a fashion which almost amounts to a negation of God's power over the common order of nature. This is more strange than the miracle itself. A great many miracles have taken place in this country, and it is safe to say that they will continue. The most surprising fact in connection with them is that they are received with such a lack of appreciation. Of this there is no question. How, then, can faith grow where such conditions prevail? And when given to the public they should always be accompanied with the affidavit of the attending physicians in order to remove all doubt in the minds of the disbelievers.

Art. XIII. of the Constitution "Officiorum et munerum" says:

Books or writings that relate new apparitions, revelations, visions, prophecies, miracles, or that seek to introduce new devotions, even under the pretext that they are private, are forbidden when they are published without the legitimate approval of the ecclesiastical authorities.

Prof. Peries, in his commentary on the Index, page 97 sq., calls attention to the fact that not only books but all writings composed for public circulation fall under this prohibition. The approval of the ecclesiastical superiors must invariably be procured when there is question of making known to the public new "miraculous" facts. The competent superiors are: 1. the diocesan bishop, and, above him, 2. the Congregation of Rites.

Already the Council of Trent had decreed (Sess. 25, De invocatione sanctorum) that it belonged to the bishops to verify miraculous facts, which the public, always hankering after

the marvelous, is but too ready to accept without serious examination..... "Recognoscente et approbante episcopo, qui simul atque de iis aliquid compertum habuerit, adhibitis in consilium theologis et aliis piis, ea faciat, quae veritati et pietati consentanea judicaverit."

When in any diocese a miraculous fact is reported, the bishop can do nothing better than begin at once a regular enquiry.

Such a practice, says de Angelis (Prael. J. C., lib. iii, tit. xlv.) makes it possible on the one hand to get legitimate proof for the reality of the fact, while on the other, it does away with all exaggerated and untrue reports. The Congregation of Rites has more than once exhorted the bishops to take this course, as it is an episcopal act that fosters piety and which they have full authority to publish."

Hence, instead of lay affidavits, we should have preferred the archiepiscopal approval in the narrative of the *Church Progress*.—J. F. MEIFUSS.



The Faribault Plan in the Philippines.

As has been reported, the Taft Commission has adopted the Faribault plan for the public schools in the Philippine Islands. From a pamphlet sent from Manila under the franking privilege, we learn that Judge Taft was the main promoter and champion of the plan. In attempting to refute the objections against it, he said in part:

"The second objection is that it is not American. Upon this head it may be said that the provision was once tried in Minnesota and that it was (as I recollect, and the recollection of my friend, Judge Ide, bears me out) received with favor through the country in the hope that it was the solution of the controversy between Protestants and Catholics in regard to religion in the schools. It was not then regarded as un-American. It is not American in the sense that it has been generally adopted in America, and it is true that now generally in America no religion is taught in the schools or out of them in the public school-houses. But the objec-

tion that a provision is not American in legislating for these islands is not necessarily a fatal one. The danger of mistake that Americans run in establishing a government here is from a natural tendency on their part to frame for the people here laws which work well in America, but which, because the circumstances in these islands are so different, will not work here. A departure from the American customs, which is not a violation of the fundamental principles of popular government and our constitutional guaranties and the injunction of our instructions is not necessarily a mistake. The argument of Professor Moses is that because we have *gradually* reached in our public schools a general adoption of the prohibition of the use of the school-houses for religious teaching as rule of conduct in such schools, we should follow it here. But the mode by which we reached this condition was gradual, as he implies, and we all know that there was in our country the general custom of beginning public schools with a religious service, consisting of reading the Protestant Bible and singing Protestant hymns, for the first half of the century at least. Now the Filipino people are certainly not nearly so far advanced in this regard as were our people when our government was founded. Is it not our best policy, therefore, to make the change as little radical as we can, and still obey our instructions?

Please note: the godless public schools are the end to be attained; but as a great majority of the people on whom they are to be imposed, are sincere and loyal members of the Catholic Church, the end shall be reached gradually, first by "Faribaulting"—religious instruction for one hour and a half a week;—then when the people know next to nothing of their religion, religious instruction can be safely discarded altogether. Verily, Judge Taft is an honest man; a knave would never have made such a confession. We now know what is meant by Faribaulting: the killing of religion by starvation.—J. F. M.



Why Does the (Protestant) Workingman Stay Away from Church?

Some time ago the *American Journal of Sociology* sent out some hundreds of letters to get an answer to the above query; now the Ministers' Alliance at Kansas

City has taken up the subject. At its March meeting the Rev. J. P. O'Brien read a paper on the question, that was followed by a lively discussion by the ministers present. From the *Star's* report we quote:

The majority agreed that most of the the congregations of the churches of the city were not composed of the unskilled working class of the people. It was agreed that something should be done to get those people into the churches. In the words of Rev. O'Brien, while the churches are courteous and in a certain sense desire the presence of the laboring people, yet is it not true that a large section of the church does not in downright earnest love the wage-earner or the poor? There is an atmosphere and a conduct that go with love, and while we may fool ourselves, we can not fool the world, much less God, for any length of time. Richard T. Ely wrote, some time since:—"The leaders of the church, the representative men and women of the church, profess to love the working classes, but as a matter of fact, they do not love them, and this wide divergence between profession and practice is keenly felt." It is also true that frequently the workingman does not understand the pulpit. A good deal of thought has been concealed in language as clear as mud. We dip into evolution, climb into higher criticism and make allusions to the studies of the monuments, instead of preaching so the people can understand and be benefited.

"If the churches had to depend for support on the laboring-men of the city, most of the churches would be closed up," said the Rev. Matt. S. Hughes, pastor of a Methodist church. Dr. William Carter, pastor of the Second Presbyterian church, said that the laborer—the man with the hoe and the hammer—was not found in the churches because the church had slighted the laboring-man, had done nothing for him, but had catered to the wealthy.



The Testament of Our Lord.

We have already, a month or two ago, quoted the opinion of Dr. F. X. Funk, of the University of Tübingen, an acknowledged authority on the early history of Christianity, on the "Testament of Our Lord," lately discovered, and published with a Latin

translation, by the Syrian Patriarch Rahmani. As our readers are aware, the work pretends to be a summary, drawn up by Clemens Romanus, of the rules and regulations given by Christ to His Apostles, on the selection, ordination, and functions of priests and deacons, on the treatment of those to be baptized, and other practical matters of Christian life.

Rahmani attributed the document to the second century, but Prof. Funck showed (in the *Katholik*, 1900, I, 1—14) that it must have been written at least two centuries later. Since then, Anton Baumstark (discussing the question in the *Römische Quartalschrift*, 1900, 1—14) and Protestant scholars like Harnack and Achelis have arrived at practically the same conclusion.

In the *Forschungen zur Christlichen Literatur- und Dogmengeschichte* (XII, 1. and 2. fascicles) Dr. Funck enters more deeply into the subject. Widening his point of view, he

examines the "Testament" in its relations to other early Christian writings, in the hope that "the new discussion will win over a large portion of the public to his conclusions," if only "the reader will take the trouble to devote to the subtle and complicated problem so much study as to enable him to form a judgment."

We must add that whatever study any one may devote to it, will be amply repaid. The final result of the critical examination is this: "The so-called Testament of Our Lord is a product of the fifth, not of the second, century; it is not an original composition, but the revision of a work which is still extant—the Egyptian Agenda. It is of considerable importance on account of the circumstance that we are able to determine pretty closely the date of its compilation. The view which it gives us of the cultus and church discipline of the fifth century may, therefore, prove of great service in cognate researches.—A. P.

The Editor's Notebook.

In consequence of an error made by the pressman, which necessitated a reprinting of the whole issue, THE REVIEW was a day late in reaching its subscribers last week.



The Chicago *Chronicle* publishes a true and suggestive story about Wu Ting Fang, the Chinese minister at Washington. Several women were holding official positions in connection with the Columbian exhibition, when Wu visited there, and this dialog occurred between one of these and Wu. "How old are you?" An evasive smile on the fair but silent lips. "Married?" "Yes." "Plenty money?" "Yes." "Good husband?" "Yes." "Fine home?" "Yes." "Why don't you stay there?" There was no reply to the final query. But many American women, as woman goes farther away from home and into public life, must suspect that there was a subtle and not malign philosophy concealed in the implication of the Oriental's question.

Our friend Martin I. J. Griffin, of Philadelphia, sends us a cutting from the *Public Ledger* of April 10th, being a despatch to that paper from Baltimore, wherein it is reported that Cardinal Gibbons officiated at an elaborate mixed marriage at the residence of a Mrs. Munnikhuysen. Mr. Griffin's tart comment is: "A sermon on mixed marriages delivered in Baltimore would be heeded with attention, respect, and obedience just now, wouldn't it?"



The ex-Abbé Renard himself, in an interview in the *Messenger de Bruxelles* (reproduced in *Le Courrier de Bruxelles*, No. 73), confirms our recent statement that he left the Jesuit Order no less than twenty years ago. He also confesses that, while his faith was already then at a low ebb, it is only for the last eight years that he has been an infidel. His "wife" said to a reporter of the same paper that she and M. Renard have known each other for ten years, without, however, ever talking of love. "Nous nous sommes aimés en silence."

The adoption of a curfew ordinance has been recently agitated in Syracuse, N. Y. Rt. Rev. Bishop Ludden, in an interview with a representative of the *Catholic Sun* (April 5th), characterized such an ordinance as "nothing more than a modified blue-law."

He said that it smacked of the Puritanical age and could only thrive in a Puritan town. If such an ordinance was passed, our police force would have to be quadrupled, and even then the result would be evil, for the reason that the children would grow up in contempt of the officers, and law and order would eventually be seriously menaced. The government and control of children is one which properly belongs to parents and guardians, and should not be brought under the control of the civic authorities. That is our position on the subject. It is a divine right of parents to govern their children, and not of the authorities. No one can or should take the place of the parents and guardian in this matter. But there are many boys and girls on the street who are apparently without parental restraint. That does not alter the question of the right of parents and guardians or relieve them from responsibility in the matter.



The *Revue Ecclésiastique* of Valleyfield points out that the sacred Host must not be elevated at high mass while the choir is singing the "Sanctus." The Roman Ceremonial says that the Sacrament is not to be elevated before the choir has reached the "Benedictus qui venit," and is silent.



The Chancellor of Cleveland has issued a memorial card containing the names of all the bishops and priests who have died in active union with the Diocese. Let us hope that other dioceses will follow the example. If the laity but too soon forget those who labored for their salvation, the priests at least ought not to forget their deceased brethren.



□ We give the place of honor this week to a remarkable and timely paper, which rather gains in significance by having first appeared in a secular newspaper, the *New York Evening Post*.

Rev. John B. Baasen, for nineteen years pastor at Pensacola, Fla., since 1900 professor of moral theology at St. Bernard's College, Cullman, Ala., was invested on the 17th inst. by Bishop Allen with the insignia of a domestic prelate of His Holiness the Pope. The Rt. Rev. Monsignor is the Nestor of the Diocese of Mobile.



The *Ave Maria* [No. 14], commenting on the veneration shown by patriotic Britons for relics of their late Queen, remarks:

How many times Catholic pilgrims have been ridiculed by Protestant persons for touching their rosaries to objects sacred and dear to every child of the Church! But when our Liberty Bell was being transported from Philadelphia to Chicago for the World's Fair, crowds of people pressed forward at every stopping-place to have watches or rings applied to the hallowed metal; and there wasn't a word about it either,—nor should there have been.



The *Mirror* [No. 8] discredits the fad cultivated since the beginning of the year by some of our newspapers, to publish a page-and-a-half articles on the century's progress in various branches of the arts and sciences. It rightly says, the prevalence of this stuff in the dailies tends to make a man go back to "Hudibras" or the "Canterbury Tales" for comfort. The "experts" employed to do these "heavy specials" have failed to tell us anything new. Nearly all of them have been kept busy, however. If a man had attained any prominence in any branch, he was pretty certain to be hailed by the head of a press syndicate with the request that he turn his time into dollars. Nor have these contributions been confined to papers of the first class. While one set of "experts" has been ripping the viscera from the *Encyclopædia Britannica* for the behoof of the *New York Sun*, another set has been imbruing its fingers in the viscera of Chambers' for the benefit of the *Crosby County Clarion and Farmers' Vindicator*. Rather than waste time and acquire fatigue in wading waist-deep through the seas of words which wash about old facts, the *Mirror's* editor would prefer to squat all night on a sandheap and yowl at the moon.

The Religious World.

DOMESTIC.

Work Among Homeless Boys.

In his fifteenth annual report of the Youths' Directory, a free home and employment office for friendless boys in San Francisco, Father Crowley states that, in the twelve months past, 625 boys have been cared and provided for, 321 having found homes either in town or country. During his time in the Directory, 7,625 boys have been received. Father Crowley's present project is to procure land for a more stable and useful establishment.



Non-Catholic Irish in the South.

The reason why so many men with Celtic names, like Kelly, Fitzgerald, Sullivan, etc., are prominent as bishops and preachers and laymen in non-Catholic churches in Tennessee and other Southern States is (according to the *Memphis Catholic Journal*, April 6th) the fact that the South, unlike the North and West, has not enough priests—and never did have. Catholic families settle in small towns or country districts where no priest ever visits; the parents eventually become lukewarm and their children grow up in ignorance of Catholicity, and all their associations tend to lead them from the faith of their fathers. In time they marry and become members of some Protestant sect.



For Catholic Federation.

The Sub-Committee on Plan and Scope of Constitution for the federation of Catholic societies, in an unsatisfactory and disappointing report, invites the various societies of the land to send it their views on the project, its objects, and the best manner of attaining them. It suggests that the federation might be safely accomplished on lines similar to the International Truth Society. Thus a society might be established

in every archdiocese, and diocesan branches added as might be found feasible, all tending to the national organization for 1. the promotion of social, civil, and religious interests, 2. the assistance and encouragement of the Catholic press, the creation of a demand for Catholic literature and the means of disseminating it; 3. the refutation of all misrepresentations, calumnies, etc., against the Catholic Church.

The archdiocesan and diocesan societies, organized from the various societies within their territory, would form the national society. When the societies have offered their views upon the matters above suggested the Committee promises to formulate a constitution which it intends to present to the hierarchy of the United States for criticism and approbation. The committee advises that the proposed meeting at Cincinnati be postponed until such time as the information requested has been received and acted upon.

We wonder what this enterprising Committee has done since the New York conference some six months ago.

* * *

The *Catholic Columbian* (April 13th) moves that the scope of the federation be confined to the vindication of Catholic civic rights. The great work before it, in our contemporary's opinion, is the vindication of religious liberty and religious equality and the enforcement of the so-called American principle of the separation of Church and State, so that Catholics will not have a religious test for public office raised against them; so that our public schools may not be Protestantized by means of the Protestant version of the Bible; so that our public institutions shall not be Protestantized and their Catholic inmates be proselytized by means of Protestant religious exercises and teachings; so that the State shall not pay Protestant preachers to preach and pray Protestantism in the legislature, the penitentiary, the State university, the reform school, etc., etc.

FOREIGN.

The Pope and Liberal Catholicism.

In his letter to the English bishops, congratulating them on their splendid pastoral on Liberal Catholicism, (which was published in full in this REVIEW), the Holy Father, under date of Feb. 11th, says:

Your letter has seemed to us indeed both wise and important. Placed by the Holy Ghost as bishops, to rule each one his own part of the Church of God, you have an intimate knowledge of the spiritual wants of your people; and you have given to them the timely and prudent exhortation which they need. Too well known is the actual and threatening mischief of that body of fallacious opinions which is commonly designated as Liberal Catholicism. Without in any way exaggerating the danger which menaces the Catholics of England, you show wherein that danger lies; and your letter, based on the teaching and precepts of the Church, contains nothing but truth. For all that is contained in your teaching and admonitions has frequently been dealt with by our predecessors, has been clearly laid down by the Fathers of the Vatican Council, and has often been explained by ourselves both orally and by our Apostolic letters.

You have done most wisely in issuing a solemn warning against the subtle and insidious spread of Rationalism, than which no poison is more fatal to divine faith. In like manner, nothing is more in accordance with right doctrine than what you have laid down as to the obedience due to episcopal authority; for subjection and obedience due to that authority are in no sense optional, but plainly a duty and a main foundation on which the Church of God is built. We therefore most heartily give you praise and approbation for these things.

The evils which you deplore, and which you warn right-minded Catholics to shun, have generally their origin in an excessive spirit of worldliness, in a reluctance to any kind of Christian self-sacrifice, and in an inclination to a soft and easy life. It is, however, impossible for any man to preserve inviolate the Catholic faith, and to defend and advance the interests of Jesus Christ, unless by a great and unconquerable constancy. Catholics, therefore, must devote themselves more earnestly to the cultivation of the spiritual life; protect the great gift

of faith by carefully guarding against the dangers that menace it; labor more zealously in training themselves to the practice of Christian virtues; and especially they must grow in the virtues of charity, self-denial, humility, and contempt of the perishable things of this world.



Rome Intelligence. Vicar-General J. J. O'Connor will very probably be appointed to succeed Msgr. Wigger as Bishop of Newark. A well-known Boston clergyman is prominently mentioned as the next Bishop of Portland, Me.



Canada. The *Ottawa Union* [No. 14] points out that Justice Archibald's interpretation of the law does not agree with that of a number of other distinguished jurists and predicts that the question as to whether or not the Civil Code of the Province of Quebec recognizes Canon Law will eventually find its way to the King's Privy Council. Reduced to its simplest elements, the whole matter resolves itself into the question whether the State or the Church should have jurisdiction over the sacraments.



South Africa. The *Tablet* [No. 3176] prints a remarkable letter from a number of Irish priests in the Cape Colony, in which they affirm that "the war in South Africa was just and necessary on the part of Great Britain," and that "race equality and the fullest religious freedom are the stakes for which Britain has been playing by her diplomacy and throughout the war."



Switzerland. The Catholic University of Fribourg now has 326 matriculated students and 54 "hearers" or occasional students, (seven of the latter being women). The U. S. is represented by three students in the faculty of theology and one each in those of law and philosophy. The staff consists of 45 ordinary and 12 extraordinary professors, among the latter

Prince Max of Saxony, who lectures upon liturgy.



Belgium.

Catholic Belgium is deeply interested in the French Associations' Bill, not only on general principles, but because it is more than likely that if it becomes a law, a large number of French religious will take refuge in Belgium. They will be just as cordially welcomed as the German clerics and Sisters who fled to Belgium during the Culturkampf, provided they will abstain from political activity. There seems to be a strong sentiment against the Assumptionists, who are already preparing to move across to Belgium, because it is feared that a continuation of their journalistic activity on Belgian soil would cause trouble.—E. C.



Netherlands.

The Amsterdam correspondent of our excellent contemporary, *Le Courrier de Bruxelles* [No. 73], fears that the coming

elections will not lift the Catholics into power, because they are split up too much, but will rather result in a considerable increase in the number of Socialist deputies. He has not much hope for the political future of Holland.



Austria.

By accepting the patronate of the Austrian Catholic Schools' Association and in a public address promising it his protection and coöperation, Archduke Franz Ferdinand, heir presumptive to the throne, has thrown a fresh apple of discord into the Reichsrath, which had a lively time of it on the 18th inst., when the matter was brought up by the Progressists. The Prime Minister said that the Archduke's action was merely personal and the government could not be made responsible for it. The notorious Herr Wolf distinguished himself by shouting: "Ferdinand, you will rue this day. Our only answer is: Away from Rome!" His colleagues took up the cry and chanted "Los von Rom" in loud chorus until they retired.

Book Reviews and Literary Notes.

The Life and Death of Richard Yea and Nay. By Maurice Hewlett.

Prof. Maurice Francis Egan recently devoted part of one of his Catholic syndicate letters to a criticism of this widely-read story. Here the substance thereof:

The author does not attempt to project himself into the time of Richard; he reconstructs the time in a yellow light factored by some modern chemical process. The effect is inadequate and disheartening. You are in a dream, but it is an unwholesome dream. Why 'Richard Yea and Nay' should be acclaimed as a romance of supreme merit passes all understanding. It is abnormal; its morality is very doubtful,—though the author's point of view is probably non-moral, and it has no claim to elevation or refreshment of the human heart.



—In No. 2 we expressed surprise at the fact that the Siegel Cooper Co., of New York

and Chicago, had engaged that rabid bigot "Rev." Madison C. Peters as editor of their monthly magazine, the *Book World*. We see now from the N. Y. *Herald* (April 13th) that Mr. Peters has been forced to resign on account of the strong protests raised against some slurs on the Catholic religion that he permitted a fellow preacher to print in his magazine.



A LIST OF NEW BOOKS.

[This list is published with the purpose of announcing important new publications of special interest to Catholic readers. Orders should be sent to B. Herder, 17 S. Broadway, St. Louis, Mo., who supplies this list and has the books in stock.]

A Year of Life. By Wm. S. Lilly. \$1.50.

Faith and Folly. By Rt. Rev. Msgr. J. S. Vaughan. Net \$1.60.

A Harmonized Exposition of the Four Gospels. Vol. II. By Rev. A. E. Breen, D. D. Net, \$4.

The Great Supper of God, or Discourses on Weekly Communion. By Rev. Stephen Coube, S. J. Net, \$1.

Memoir of Lady Chatterton. By Edward H. Dering. Net \$2.50.

Come Holy Ghost, or edifying and instructive selections from many writers on devotion to the Third Person of the adorable Trinity. By Rev. A. A. Lambing. Net \$1.50.

Matters Musical, Artistic, and Dramatic.

Church Music.

A Word About Church Music.

I have little technical knowledge of music, but I fairly appreciate its imaginative and emotional value. On this ground allow me to say a word, from a layman's standpoint, on the subject of Church music.

I take it that the purpose of Church music is to stimulate devotion. On our altars is Jesus Christ Himself in body and soul. He is the divine center about which all else groups, and whence all else radiates in the liturgy of the Church. In His divine presence, the Catholic should be filled with the spirit of adoration, reverence, love, awe, gratitude, supplication, thanksgiving, all in fact that is due from the redeemed creature in the presence of his redeeming God. This we find to be the formative spirit of the Church's liturgy. All the ceremony of the sanctuary has this in view. The structure of the building, its ornamentation, its decoration, its symbolism embody this idea and its aspiration. The altar and its adjuncts express it. The vestments of the celebrant, and their colors, in some way or other, relate to this great central idea. The liturgical phrasings have in this their source and their inspiration. The entire structure of Catholic worship has been builded up around this divine theme, the organic and vital reason of its existence. All this the Church has crystalized into an immutable form; the very language which she uses is unchangeable, a dead tongue free from the mutations of all living speech, so jealous is she of every jot and tittle of her divine ritual.

It is in this spirit that the Catholic enters and worships in the presence of the Holy of Holies. It is the true spirit of devotion, and by devotion, in its full sense, is to be included all that is becoming before the tabernacle of the Most High.

Anything in the divine presence not in keeping with this spirit of liturgical devotion, is incongruous, and clearly contrary to the

mind of the Church. Any incongruity introduced here becomes irreverence and destroys the sacred harmony of the divine worship so carefully prescribed and guarded by the Church. As a powerful adjunct of its liturgical office, the Church has employed music, and has determined the kind of music in keeping with her intent.

Now music like any other art has its definite character. It is sensible expression, primarily in the regions of emotion, employing tones as its elements according to the law of numbers. Human emotions are various in kind, grave, sad, gay, joyous, etc. They may be sensual and animal in the lower range of mere passion, or they may partake of the imaginative and spiritual nature. These variant expressions are governed by the laws of art, just as architecture, painting, sculpture, and poetry are governed in their respective spheres by the same root principles, which are objective and immutable, no more to be interfered with or violated without retributive penalty, than the laws of the physical order. They are independent of subjective caprice, and in their sources and in their effects work out the logical law of their being. Human nature is responsive to their action. In the broadest generalization, to the major key respond the joyous emotions, to the minor, the sad emotions. These are definite determinations; broad and easily distinguished characters, sufficient for my purpose to show that music is expressive in kind, and, I may add, in degree. Within the ultimates of this range from the grave to the gay, there is an infinite scale of variety beyond my purpose to enter into. Now human emotions grade from the merest sensualism to the highest aspiration of a spiritualized love. This sentient scale has its expression in musical art, and music can arouse and foster the emotions up and down this range according to the dominant theme it may employ. The imagination corresponds with the play of the emotions and forms its phantasmata accordingly. Sensual emotions awaken sensual

images in the imagination; emotions refined by the spiritual element stimulate spiritualized images.

When the Church employs music as an aid in her liturgy and ritual, her purpose is to help to arouse and foster the spirit of devotion in the worshipper, in harmony with the sacred theme, about which her every act and every expression coördinates. She appeals through all the senses to this end; she informs all the arts with her spirit to the great end, to render homage to God in awe, reverence, love, and worship. Her music therefore must partake of that sacred and devotional character, and necessarily transcends all merely secular expression. In her music she prostrates herself in prayer, adoration, praise, and thanksgiving at the feet of Jesus Christ. In it she sublimates the carnal elements of emotion, etherealizes, spiritualizes, solemnizes it.

What are the actual conditions musically prevailing in our churches with very rare exceptions! Few realize, not merely the banality, but the gross irreverence of the situation. Let me point it by some analogies which may bring it home to the most unreflecting.

Suppose the priest on the altar should elect to read some passage from Shakespeare, instead of the Gospel, to the people: it would not be a whit more incongruous than the music generally rendered in the choir. Or again, what if he read some erotic poem of Swinburne's from the pulpit to entertain the congregation under the plea that something must be done to attract the people to church! Or imagine stereopticon views of various secular subjects displayed on a canvass stretched above the altar, varying from the Nautch dance up to the Battle of Manila, for the delectation of the congregation during Mass or Benediction! I am not exaggerating. The character of the music which is rendered Sunday after Sunday in most of our churches is on the level of the pictures I have indicated, and just as suggestive in theme. I have heard music of the beer-garden type, clearly suggesting a sensuous waltz of typsy bacchanals, adapted to the *Tantum Ergo*. I have heard the *Credo* sung to the theme and time of music

appropriate to the martial tramp of a band of soldiers on an opera bouffe stage. The *Ave Maria* is more than often rendered upon the musical theme of an impassioned love-song. These are extreme types, but they are not infrequently the quality of our Church music to-day, with which it is sought to attract and amuse our congregations.

In addition to this we are regaled with realms of banal music, written ostensibly as Church music, but of no higher grade than the oceans of doggerel which our newspapers publish as poetry. They are either cheap and vulgar sentiment or exhibitions of ostentatious vanity by composers, whose ability does not transcend the level of variety songs on the vaudeville stage.

All this is alleged excusable on the ground of lamentable ignorance, or under the plea that the music performed in church must please the people. Neither excuse has the slightest justification. In regard to the plea of ignorance, the answer is that the Church has legislated and decreed what kind of music is in keeping with her liturgy. Those responsible for the music know this. As regards the second plea, which in truth dominates the action of the responsible parties, the sufficient answer is that the purpose of the Church's liturgy is not to please the people, but to encompass and glorify the sanctities of the faith with those external forms which best express its dignity, solemnity, and sublimity; and secondly to inspire the people with that congruous devotion, which leads to the salvation of their souls. The people have been educated to the significance of her liturgy and imbued with its spirit. They have not been educated to the proper appreciation of true Church music, such as the Church herself has prescribed, because those who are responsible, have catered to popular vulgarities and culpably suffered the taste of the people to decline to the musical degeneracy of modern secularism.

I am well aware that reform can not be brought about in a day. I also realize that a violent change would defeat the object, whose consummation is so devoutly to be wished.

But at least the grosser and sensual types of music now so prevalent may be summarily banished from the choir, as the money changers were lashed from the Temple. They should not be tolerated for an instant, for they are indecent and blasphemous. The other changes can be brought about gradually. A pastor and a choir-master imbued with the liturgical spirit, which should dominate our Church music, could work a substantial reform in a year's time, leading the people by imperceptible degrees from the musical flesh-pots, that now steam so grossly from our choirs, to the seraphic spirit of the canticles, which angels chant about the Tabernacle of the Holy of Holies.

CONDÉ B. PALLEN.



Speaking of Church music, what do our readers think of this: At the Easter services at the Charles Str. A. M. E. Church, Boston, the temple was decorated with palms and potted plants, and "underneath the galleries canaries sang" (*Boston Herald*, Apr. 8th).



Art.

Tissot's Pictures. A reverend reader writes: As the criticism of the 'Life of Christ' by Tissot, which you published in your able REVIEW, was rather unfavorable, will you allow me to express

my opinion? I am glad I read the criticism after I had bought the book. My opinion is that every priest ought to have a copy: the pictures and representations are numerous, reasonable, and impressive, and after reading the notes or remarks, which are very plausible and by no means anti-Catholic, the reader has a more lasting idea of the true life of Christ than he had before reading the grand work of Tissot.—(Rev.) ANT. M. SANTANDREU.



The Stage.

The *Catholic Columbian* [No. 14] advises young women who think of going upon the stage, to read the article in *Munsey's Magazine* entitled "Whom the Stage Demoralizes." They will see there plenty of reasons why they should draw back in fear and horror from such a life. The article is written quietly and without any fuss, but it makes a picture as startling and impressive as it is undoubtedly true.



The *London Truth* gives the following rules for writing a successful four-act comedy:

- Act I. Get the characters into a mess.
- Act II. Get them into a worse mess.
- Act III. Get them into the worst possible mess.
- Act IV. Get them out of it as best you can.



With Our Exchanges.

The Philadelphia *Nord-Amerika* [April 6th], in a note congratulating the Pittsburg *Beobachter* on the inception of its twenty-second volume, states incidentally that only the German-speaking Catholics have hitherto succeeded in establishing and supporting Catholic daily newspapers. Our contemporary—doubtless involuntarily—does an injustice to our French-Canadian and Polish brethren, who for a number of years have had more than half a dozen daily organs of their own, every one of them as well-conducted, and several at least as firmly established, as the Pittsburg *Beobachter*; which latter journal, by the way, has our best wishes for its future prosperity.



According to the *Catholic Columbian* a new Catholic newspaper has been established at Wichita, Kas., called the *Catholic Advance*. We have not yet seen a copy.



We are sorry to see the *Courrier du Canada* discontinued. It was the most solid Conservative daily of the Dominion and ever since its inception, in 1857, served Church and country well. Mr. Thomas Chapais, for a number of years its editor and proprietor, announces that he will continue to publish his weekly *Journal des Campagnes*, and contribute regularly to the daily *Événement*.

We owe him an expression of thanks for having sent us the daily *Courrier* in exchange for our weekly REVIEW for the last four or five years.



Here is a choice specimen of the "Americanism" which the condemnation of the Holy Father, unfortunately, has not entirely stamped out. It is taken from the editorial columns of one of the chief champions of the censured errors, the Milwaukee *Catholic Citizen*, of April 6th:

It is possible that our minds may run too much in a sectarian groove: that we may be

disposed to classify everything with reference to its relation to Catholicity. This is an opposite extreme to indifferentism; but nevertheless, it is an extreme. It is a bias of mind, the reverse of judicial; and it does us no good in our perception of things.

To classify everything with reference to the truth (for Catholicity is the truth) is not a bias, but the ideal temper of the mind. It perfects our perception of things as nothing else can.



The new proprietor of the Chicago *Post* announces that he has changed the form of that paper to what is called the tabloid, suggested by Mr. Harmsworth, the famous publisher of the London *Daily Mail*. The *Post* is now a sixteen-page, four-column paper. The *N. W. Christian Advocate* (April 3rd) expresses the belief that this form will be ultimately adopted by all daily newspapers. It would be a decided improvement on the unwieldy form at present in vogue.

* * *

On April 15th, the *Evening Post* reappeared in its former style, frankly acknowledging that the tabloid form experiment has not been satisfactory on account of mechanical limitations. To make it successful, it says, presses will have to be built especially for it.



Editor Eltzholtz, of *Den Christelige Talsmand*, Chicago, claims that Sidney Rigdon, a backsliding preacher, who joined Joseph Smith in the summer of 1827, and who is the real author of the famous 'Book of Mormon,' probably proposed this shocking name as a joke on the illiterate Smith. A literal translation of the Greek word *Μορμὼν* is: a female demon, a scarecrow, a phantom, an illusion. The 'Book of Mormon' must therefore be translated, The Book of a Female Demon. The reader will please translate Mormonism.



Mr. James R. Randall, in the *Catholic Columbian* [No. 8], gives it as the result of a careful enquiry, that Abraham Lincoln was not a Christian, but a Deist, and something of a Rationalist.

ARTHUR PREUSS.

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